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Notes on the Spelling[1] of Kaingáng Words

● 104 THE SPELLING OF KAINGÁNG PROPER NAMES is a rough approximation of the true phonetic values. Other Kaingáng words have been more accurately rendered by the following system:

i as in English *feet*.
ĭ as in Russian *Bbl*. A sound midway between the vowel in English *feet* and the vowel in English *do*.
e as in German *fehle*. Approximately as the vowel in English *rain*.
ẽ as in a Londoner's pronunciation of *third*.
ê as in English *fed*.
a as in English *father*.
â as in English *hat*.
o as in German *wohl;* French *eau*.
ô as in English *awe*.
u as in English *do*.
û approximately as in English *sure*.
w an *m* that is pronounced with the upper teeth touching the lower lip. In technical parlance a labio-dental *m*.

All other consonants have the same values as in English. The sign ˛ under a vowel as in ǫ represents nasalization as in French *on*. The acute accent indicates word accent. In some cases it has been impossible to indicate accents because of printing difficulties. The large majority of two syllable words, however, accent the last syllable. Three syllable words are more erratic.

[1] A precise phonetic scheme is given in "A Kaingáng Text." See fn. 2, p. xiv.

[p. xx is blank]

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Glossary

ɔ̃ŋgdɲ̃dɔ	The festa of the rattles that is held when the surviving spouse returns from his (or her) widower's (or widow's) isolation.
chɔ̃i chi (*chɔ̃i*, to grow; *chi*, old)	Grown old; mature. Said of men above thirty-five or forty.
e	I or my. The first person singular pronoun, *ẽŋ*, I or my, becomes *e* before *k*, *t*, *ch*, and *p*.
ʒ̃ɔ̃ɔ̃dɔ	A funeral song to drive off the ghost-soul.
eklɨ́ (*e*, my; *klɨ́*, offspring)	My offspring in the relationship sense. Used by a parent for his own child, and also applied to all the younger members of his own extended family by an older man.
ẽŋ	I or my.
ẽŋgdʒ̃	My child. For complete explanation see kinship terms, Appendix II.
ẽŋglɔ̃ŋglɨ́ (*ẽŋ*, my; *lɔ̃ŋglɨ́*, two)	My co-spouse.
kɔ lɨ́lɨ́ ɲyɔ (*kɔ*, in; *lɨ́lɨ́*, to live; *ɲyɔ*, continuative)	To live in; to love. The expression denoting the affective relationship between members of the same extended family.
kɔ̃ɔ̃klɨ́	Young man; males from ten to thirty-five or forty.
- klɨ́	Offspring in the relationship sense.
kɔ̃ɔ̃mɨ́	A cake made from the mealy interior of the trunk of a palm. Anciently made from pounded corn.
kóiké	People in the relationship sense; relative.
kóikɔ hɔ̃ (*kóiké*, people or relative; *hɔ̃*, whole, entire, good)	Real people; individuals having the same body paint design. For complete explanation see Appendix II.
kóingg^{u}gɔ	Man.
kókle	Ceremonial father. Often used as a courtesy term. The man who treats an infant's umbilical cord ceremonially and who pierces a boy's lip or a girl's thigh.

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jôfkhôndjûdu	A stick ornamented with feathers and used as a dance ornament.
kôpîgu	To divine with charcoal.
Kuckâgu	A supernatural monster.
kumbêdu	To divine from insects.
kupîng	The ghost-soul.
lângli	Two; co-spouse.
lu	A dance ornament with a basketlike top.
lų	Doom.
mang	A special possessive form for animals that are owned.
mbêdu	Husband. For more complete definition see kinship terms, Appendix II.
mbî	Ceremonial mother. The woman who treats one's umbilical cord ceremonially and who assists at the piercing of the lip of a boy and the thigh of a girl.
nê	To marry; to sit.
nêklį	The *nêklį* is the drinking name.
nungnyêu	Brother, sister, or cousin. For complete definition see kinship terms, Appendix II.
ndegu	To refuse.
nggigu	A fern with a thorny, woody stem. Used for fermenting beer and in death rituals.
nggîyêdu	The supernatural. All supernatural beings are *nggîyêdu*.
nyį	Mother. For complete definition see kinship terms, Appendix II.
nyungnyêu	First person singular of *nungnyêu*.
nyungnyįli	Child. A term used only in keening chants. It has about the same feeling as the term *yi*.
plų	Wife. For complete explanation see kinship terms, Appendix II.
sai	A fruit.
sî	Woman.
sî tagu (*sî*, woman; *tagu*, fat, new, desirable)	A young woman who has not borne more than one or two children.
thangglîgu	Dirty; taboo.
thêyé	A projectile shot by a supernatural being. It makes people sick and may be extracted by a shaman.
thô	Bitter. Said of beer that has reached the degree of fermentation proper for drinking.
thôgu	Enemy.
thôpgyu	A widowed person during the period of his (or her) isolation and the feats given on his (or her) return.
tutôlo	A herb used as a remedy.
tyôlo nya sîi (*tyôlo*, tapir; *nya*, food; *sîi*, raw)	Tapir's raw food. A herb used frequently as a medicine.
wai	Supernaturally dangerous. Said particularly of corpses that will not burn.
wyâ	Divining by belching.
Vîin	A supernatural monster.
wuindji	To flirt; to have an affair with.

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awãkryvĩ	Aggressive; quarrelsome; enterprising; brave.
awãkỹ	To have sexual intercourse.
awãkỹmãing	The widow's (or widower's) period of isolation.
awangdjó	The succulent top of the tapir's neck. The mythological name of the Kaingáng. A supernatural monster.
ji	Child in the kinship sense. For complete definition see kinship terms, Appendix II.
Yéin	A supernatural monster.
ydỹvĩ	Women having the same body-paint design as a man. For complete explanation see Appendix II.
ydỹtãỹ	Guilt; fault; custom.
Yaunggri	A supernatural monster.
yégu	Father; any man much older than the speaker. Often used as a courtesy term. For complete explanation see kinship terms, Appendix II,

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[p 212 is blank]

Memoir on the Botocudo of Paraná and Santa Catarina, Organized by the Indian Protection Service Under the Direction of Dr. José Maria de Paula

101 The Botocudo of Santa Catarina are descendants of the primitive aborigines who were formerly scattered all over the interior of southern Brazil--the Tapuya, members of the great Aimore nation. According to this view, which seems to us the most appropriate, the Botocudo now remaining in the camps of the Plate River are the last survivors of that large and warlike nation.

648 [31] This tribe used to roam the vast area bounded by the Iguaçu and Uruguay rivers and the ocean, waging a colossal struggle against the civilized populations who were clearing their forests and exterminating their major source of food--their game.

The first verified notices of Indian attack date from the year 1830.

In order to protect the colonists in those areas most severely threatened by the Indians, a troop of so-called pedestres [foot soldiers] was created in 1838. Their function was to set the aborigines to flight and to pursue them; but this did not put an end to the raids.

In his speech of 1856, the president of the province, Dr. João José Coutinho, suggests that the only truly effective measure would be to force these "murderers and sons of barbarians" to leave the forest and settle in locations from which they could not escape.

Translator's Note

104 The spelling of Portuguese words and geographical names has been changed in accordance with the 1943 orthography reform. All Indian words have been left as in the original owing to their doubtful phonetic rendition.

It may be stated that (´) marks stress, (^) indicates a close vowel sound, and x stands for English sh.